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THE African Repository

Vol. L.]

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[No. 12.]

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THE RELATION OF LIBERIA TO THE UNITED STATES.

BY GEN. J. W. PHELPS.

Liberia is regarded here in the United States as an independent nation, its commerce receiving the same privileges, and being subject to the same restrictions, as that of the most favored nations, and nothing more. Our Government admits it politically to terms of equality; though it has been among the last of Christian governments, if not the very last, to do so. It grants an interchange of diplomatic and consular agents, but furnishes few or none of those mail facilities with which it liberally supplies other parts of the world, and generally treats Liberian claims to friendly assistance with indifference and neglect. It sold off some two hundred of an immense fleet of war vessels at a low rate, and permitted Liberia to *buy* one of them if she chose; but would never dream of making her a present of one. To treat a small infantile nation with such even equality, has something of the *political* sublime in it, no doubt; but in other respects it hardly seems reasonable.

In fact, this new African nation appeals to our sympathies in a way that no other nation has ever done, or can do. The peculiar circumstances of its origin entitle it to something more than what the bare consideration of laws and usages, technically construed, would concede. It is a community that does not represent its own interests alone, but those of all Christendom, standing as it does, the exponent of our sentiments and interests in the face of a hundred and fifty millions of idle, useless barbarians, whose speedy elevation to Christian civilization is demanded by the soundest principles of political economy. Stripped of the just fruits of his labor for centuries, and in this helpless condition thrown upon the margin of a

tropical wilderness, to face unbounded and unexplored wilds, there to begin the immense work of civilizing a continent which all want done, and which he is the best fitted instrument to do, the Americo-Liberian has need of all the assistance that a generous interpretation of national law can give him, while his moral claims to such assistance are far above those of any other nation.

England and France have to some extent manifested their sense of these claims to sympathy on the part of Liberia, by generous donations of gun-boats and arms and equipments; and for especial and forcible reasons the United-States should be far more liberal than they. Firstly, because Liberia stands as the living monument of our sincerest and best effort at atonement and propitiation for the great and grievous wrong of slavery; and it is upon the prosperity of that colony that our prospects of peace and absolution very largely depend. Secondly, a large American organization, rendered great by its works, and representing the wisest and best of American counsels for half a century or more, has an equal right and interest with the government of Liberia itself in the proprietorship of Liberian soil. Half the territory of Liberia, it may be said, is owned and held for settlement, in trust for the black race, by people of the United States. Every black adult male in the United States has a claim to a homestead farm in Liberia; and though that country is entitled, in the face of the world, to all the rights of an independent nation, it may virtually be regarded as having the additional claim, with us, to the privileges of an American colony. It is a creation of the American Colonization Society; and all the revenue derived from its trade to our national treasury, is the return from funds invested by the people of the United States in the grandest and most benevolent of modern enterprises. Besides this, the colony has received and taken care of some five thousand recaptured slaves, and thus materially aided our Government, as well as otherwise, in executing its obligations for the suppression of the slave-trade. Under these circumstances, therefore, to regard Liberia merely as standing in the same relations to the United States that other nations do, is neither generous nor just.

Why should not the products of Liberia be admitted into the United States on the same terms as those of Alaska? Or, at least, if the Colonization Society creates a trade in Africa by sending out colonists there, why should not the revenues from that trade be appropriated to defraying the expenses of transporting the thousands of people who desire to go, and who are being sent out on the funds of the Society? One of the duties of Congress, prescribed by the Constitution, is to promote commerce; but to tax commerce without furnishing facilities for its growth, in some measure commensurate with the returns received, can hardly be said to *promote* commerce; at all events, in the case of Liberia. Under the sway of opinions so broad as those which prevail in the United States, there would seem to be as much reason for opening up our possessions in Liberia, as there has been for granting immense sums for building railroads and establishing steamship lines; for our black population has the deepest possible of all interests in Liberian soil—that of a secured asylum against oppression.

The European immigrant probably receives more consideration at our hands than is bestowed on our own brave missionary emigrants to Africa. The very fact that we *receive* colonists with more readiness, not to say eagerness, than we *give* them out, is sufficient, of itself, to render our policy suspicious, with respect to its liberality. It is a mark of greater generosity and magnanimity to give than to receive. To receive eagerly, is an evidence of selfishness, which is the especial bane and poison of republics. The life of our republic is a matter of vastly more importance to us than the increase of population and national wealth.

Is our policy towards Liberia, or towards the blacks, which is the same thing, sufficiently liberal? Is there no narrow self-interest lurking at the bottom of it? It behoves us to give the matter a careful analysis, on ethical principles, for no other considerations will stand. The course which we are pursuing is this: we first disgrace a large class of human beings for centuries by slavery; we then suddenly invest them with the franchise; subject our national destinies to their unlightened will; and then seek to defend ourselves against the evil consequence of their ignorance, in proceeding to educate

them by the scanty contributions of benevolence, which would be a slow and tedious process under any circumstances, likely to prove inadequate to the emergency, even if it were not opposed by the fiercest of human prejudices and the suffocating weight of party interests. It is questionable, even in a mere economical point of view, whether the sums devoted to negro education would not yield far higher results, both to America and the world at large, if they were to be spent on Americo-Liberians rather than in raising up an idle class of black politicians here at home.

If there is anything adverse in the policy of our Government to the true interests of the negro race; if our Government is hampered by technicalities and the conflicting interests of parties or sections, then it is the province of the benevolent sentiment of the country, and especially of the Christian Church, as the organized expression of that sentiment, to supply the defect. The duty of the Church is hardly done when it consents to the idea that mere abolition of slavery, the simple cessation of wrong-doing, is atonement for crime and forgiveness of sins, and that absolution is perfectly in accord with our self-interest, convenience, and leisure. How many churches are there in the United States whose pastors have taken up the work where the war left it, and brought the matter actually home to the attention of their congregations and Sunday-schools? Nay, how many church pastors are there, who have done anything more than talk, or perhaps write, on the subject, or who practically know anything about Liberia, which is a nation of missionaries, and the most philanthropic creation of the age?

A large part—perhaps one-half—of our country is now in such an unfortunate condition from the state in which the war-administration has left our black population, that, in the absence of active Church efforts in the case, the voice of humanity itself should be raised against the neglect.

If, as it is said, the conversion to Christianity by American missionaries, in their usual fields of operation, has cost at the rate of one hundred thousand dollars for each person converted, then the field opened up by West Africa offers inducements far beyond any other. Because, one hundred thousand dollars would send out a thousand missionaries there, who would be

at no farther expense to the people of this country, and whose influence on the mass of barbarians would be immeasurably great and abiding. Their habits, their dress, their conveniences of life would be a constant, practical discourse in favor of Christian civilization. Are the administrators of American missionary funds at liberty to overlook this glaring discrepancy in favor of Liberia as the point upon which missionary effort should be brought to bear? To spend money in one quarter when it might be incomparably more fruitful of desired results in another quarter, to say nothing of the moral obligations which we are under to the African race, seems indicative rather of old habits and routine, than of thought and wisdom. There is a great charm about missionary life in some parts of the world; but there is little or none in Liberia for the white missionary.

It is now some twenty years since the question of opening roads from the malarious sea-coast up into the healthy interior of Liberia was first agitated. Nearly a generation of time has been spent in idle talk upon the subject by the few who were interested in it, and still the work is almost as far from being carried into practical execution as ever. If the work is to be done at all, it is time that we should resort to some practical measures. Should emigration to Liberia become suddenly increased to any very considerable extent, an event which may soon happen, a good road to the interior would save the emigrants from much unnecessary suffering and death.

From the Missionary Advocate.

ONWARD TO THE INTERIOR.

We yield space ordinarily reserved for editorial matter to an article from the pen of Prof. Edward W. Blyden. He is a black man of superior mental endowment and culture, and his pen is that of a ready writer.

Having just arrived in this country from Liberia, where I have been residing and laboring in the cause of education for more than twenty years, partly with a view of recruiting my health, and partly with reference to the extension of the missionary work in the interior of that country in connection with my own church; and having read with great interest, in

the *MISSIONARY ADVOCATE* for June, the report of the last Liberia Annual Conference, I beg to offer you the following:

While the utterances in that report must be regarded as exceptional, perhaps, in the history of that body for the last twenty years, they must not be looked upon as the result of any spasmodic or superficial feeling.

The history of Methodist missionary operations in Liberia and its adjacent interior is a very remarkable one. It was inaugurated with that thrilling battle-cry, suited to urge to "the sacramental host of God's elect:"—"Let a thousand fall before Africa be given up."

Melville B. Cox, the great pioneer of American Methodist missions in Africa, who uttered that cry, was doubtless endowed with a spirit somewhat prophetic. It was not merely human sagacity that caused him to plan the establishment of the second mission at Lego, on the Niger, about four hundred miles northeast of Monrovia. Lego, at that time, was entirely pagan, but it has within the last twenty years been Mohammedan. Mr. Cox's idea of establishing another mission at Cape Mount also showed great foresight. The principles of operation laid down by him are still applicable.

After Melville B. Cox, the Rev. John Seys, about forty years ago, took up the work in the spirit of Cox, and in a short time he had missions all through the adjacent interior of Monrovia, and a vigorous school at Boporo, the capital of what is called the Boatswain country.* Mr. Seys also inaugurated active and efficient educational work among the colonists, and in a few years, under the teaching of his colleague, Burton, and other Methodist instructors, an efficient corps of young preachers were raised up, and the average intelligence of the Methodist pulpit in Liberia was much higher than it is now.

Well, what was the cause of the deterioration in missionary zeal and educational standing?

At the time of the greatest missionary activity of the Methodist Episcopal Church, the last, and one of the most efficient, white governors of the colony died, and the colony was handed over to the rule of a colored citizen, and the people began to think—and so did their friends in this country—that the time had come when it was practicable and expedient for the colonists to take the government of the country into their own hands. On the 26th of July, 1847, they declared their independence. This step was, of course, regarded by the intelligent colonists as involving serious responsibility, and pregnant with consequences favorable or disastrous to the whole race.

*When I met the late King, four years ago, he referred to the instructions imparted to him more than thirty years before by Rev. A. D. Williams, and said he could distinctly recall some of the lessons.

They felt that the problem was thrust upon them as to the ability of the negro to govern himself, upon the answer to which depended to a great extent the destiny of their brethren, then largely, and apparently hopelessly, enslaved in this country.

The intelligence of the country, therefore, felt called upon to give their talents to maintain the government which they had adopted, and this intelligence was largely in the Methodist Episcopal Church. It will be a long time, I imagine, before Liberia will again see so promising a set of young men of prime natural talents, as well as educational ability, as was presented in Burns, Roberts, James and William Payne, Russell, Erskine, etc. These, for the most part, were called to serve their country in various official capacities, and work of this nature of course necessarily brought in the rivalries and jealousies and ambition of politics. Their attention and strength was diverted from the direct missionary work to that of keeping up and perpetuating the political institutions of the country, and it must be admitted that in their youth and vigor they did a great work for the new Republic; but at the same time their example did not do much to promote the missionary spirit or interest in the interior work.

And then, just about the time that the energy of these was to a great extent drawn off from the missionary work, the Church in America unfortunately withdrew their white missionaries from the field at a time when they were most needed to keep up and stimulate, by their freedom from local politics, the missionary interest.

The schools which had produced the men referred to above were discontinued until about 1853, when Rev. J. W. Horne established the Monrovia Academy, which in its brief existence did a most effective work, producing such young men now on the stage as Daniel Waro, the present presiding elder of the Monrovia District; Daniel F. Smith, the efficient preacher and Judge of Bassa County; and Benjamin Anderson, the first explorer, and one of the first mathematicians of Liberia—a young man who, in his peculiar sphere as a surveyor and explorer, ought to be encouraged.

What are the present prospects in Liberia?

During the last three or four years a decided reaction has taken place. The people have got, to a great extent, over the flush and exhilaration of their new political *status*. The title of "Honorable" has not now the attractions it had when it was new, and when it was a rare thing for an American negro to be called "Honorable." The title of "Reverend" is assuming its former respect, and the intelligent portion of the people are beginning to feel more and more that in devoting themselves

so exclusively to political matters they were working at the top of the building before the foundation was properly laid; and they were brought to a vivid and painful sense of the insecurity and unprofitableness of their labor by the shock which, a few years ago, nearly brought the whole fabric to the ground. They now begin to feel anew that the great *raison d'être* of the Republic of Liberia is for the evangelization of Africa; that there can be no permanent prosperity to the Republic if the aborigines are ignored in the body politic and ecclesiastic: so that there is a deep and wide-spreading desire among the people to see the work pushed forward to the interior. This may be gathered somewhat from the expressions, not too strong for the general feeling, made by the last Liberia Annual Conference on this subject:—

“Resolved, That the broad scale on which it is proposed to take the initiative steps interiorward receives our endorsement, and that, under the superintendency of a man qualified to represent the interest of the home or parent Church, such a work is destined to realize the accomplishment of vastly more than the most sanguine and hopeful have ever conceived.”

From my knowledge of the natives in the interior of Liberia, and I have travelled a great deal among them, I think that there is an open field of great promise for the Methodist Episcopal Church, in that region. The seed sown through the labors of Seys and others have not all perished; there are fruits to be gathered now all through that country.

The Liberia Conference recommends that “in order to an efficient and effectual move in the direction of the interior, there should be established and founded, somewhere in Liberia, an institution or institutions having for their object the training of proper young men and youths as recruiting corps for the work.” This is the universal feeling in Liberia.

I think I may venture a suggestion that Millsburg, the site of the honored labors of the devoted Ann Wilkins, should be resumed. There is a hill not far from the former site of the Wilkins Seminary, a little distance back from the river, which ought to be chosen for the ‘training institution’ recommended by the Conference. The buildings should not at first be too expensive. They should be built as far as possible in native style, so as not to transfer the native youth too suddenly from their modes and habits of life, and thus unfit them for contented and useful residence among their people when they return to them. With this institution should be connected the manual labor system, which was so efficiently carried out at White Plains under Wilson, Roberts, and Herring.

I am quite sure that an institution established there now, to be regarded as a basis of interior operations, with its motto

"Onward to the Interior," would accomplish in a short time a surprising amount of good. The prayers and labors and lives given to this cause by your missionaries in past days were not in vain.

There is a feeling also among the intelligent portion of Liberia that we need the assistance and personal co-operation of qualified *white* men in this work, not only on account of the devotedness of such men, which they have witnessed in the past, but because such men would not have the temptation to engage in politics or take sides in any local differences. Their aim would be the good of all, natives and colonists. They would be superior to cliques and parties, and to the influence of electioneering natives, as they would not aspire to own property or hold office in the country. Every colored man of intelligence who goes from this country as a missionary becomes, in spite of himself, a part of the political machinery, and he cannot resist the warping influence which such a position entails. We need in Liberia a neutral, conservative power, and this we can only have in intelligent Christian white men. The Conference was sincere in adopting the following resolution, which, I venture to say, hardly expresses all they feel:

"*Resolved*, That, should the Missionary Board in America send to this country a white missionary to labor with us, either in the interior or elsewhere, we shall give him a cordial welcome into our Conference, and co-operate with him in the great work of evangelizing Africa."

But while it is a pressing necessity that we should have white men of the proper spirit among us, still I think that there are colored men in this country, in connection with your Church, who must sooner or later enter that field as the principal workers, to bear the heat and burden of exploring and pioneering. And I think, for the present, if such a man as Mr. Butler, of St. Mark's Church, (colored,) in Thirty-fifth-street, New York, was sent out to travel and preach among the Methodists in Liberia for six months or a year, he would accomplish a great work in stimulating them, and he himself would return with wider and more intelligent views of his fatherland and its missionary necessities; and if Mr. Pitman, of Liberia, was allowed for the same period to itinerate among the brethren here, a great deal might be accomplished.

Now, in conclusion, let me ask, are there no young men in your seminaries of learning ready and willing to take this field? If there are, the Society would do well to lay hold of and send them at once. The openings to the inner countries of West Africa, since the abolition of the transatlantic slave-trade, are wonderful; and no man need be in feeble health or die on the salubrious highlands of the interior.

THE ASHANTEE COUNTRY AND SCENERY.

With the late expedition from England against the Ashantees there was quite an army of newspaper correspondents. These seem to have had but little else to do, save to write descriptions of West-African scenery and Ashantee towns, life, and manners. Here is a charming picture from the correspondence of the *London Daily News*:

"When Lieutenants Richmond and Woodgate went up with their company to build a redoubt, the thickness of the undergrowth in the bush forbade any view whatever. By persistent hacking at this undergrowth, by felling the smaller trees and keeping up perpetual fires, they have cleared a considerable space upon the crest, and imposed a charming view. On either side rose loftier hills, clothed in green from base to summit. Very far off, in the misty distance, beyond Coomassie, is a faint shadow of mountains. The level between is beheld through breaks of foliage exactly like that affectioned by the earliest Italian painters. Giorgione might have studied his tree effects from this spot. The plain lies misty and vague, its tones of delicate verdure fading at the distance into a golden haze. High above the forest level uprise the pale green crowns of cotton trees, disdainful of lower growths. Creepers drop like a brown waterfall down the trunks. Great ruffs of fern encircle their branches or hang their leaves like stag horns from the topmost boughs. A few trees bear a crown of blossom, scarlet or pink, but not to match in mass or beauty the brilliant garden of Fanteeland."

Another correspondent writes:

"A little stream goes clean and clear over some shingly pebbles, and bends in and out above and below the road among foliage rich enough to deck, not crowded enough to conceal it. Immediately after crossing, one of the richest banks of flowers that I have seen presented itself, the chief feature being a plant, whose name I do not know, very much like a cowslip in the actual flower, but with a bright white leaf standing out, as if a part of the flower itself, behind each flower-head, and the plant growing in luxuriant masses on stems six or seven feet high; the whole intertwined with ferns and creepers innumerable. The bank had a curious look—roots stood out from it as from the base of a fallen tree, and by the irregularity and ruggedness they gave to it added much to its picturesqueness and beauty. Yet the whole appearance of a bank, and not of a huge root, was there, from the completeness with which nature had decked every nook and cranny. I was rather puz-

zled, and went round behind it to find, plainly enough, stretched along behind it for, perhaps, sixty yards, the remains of an old forest king—now no longer, except by its mere shape, distinguishable from a mound of rich earth, and covered all over with rich, high growing moss and ferns and plants of all kinds."

The following letter, which appeared in *The World*, of New York, is interesting:

"From Cape Coast Castle to the Prah river is eighty miles. I came back from Prahsu to the Coast in four days. When one leaves the Coast to go to the Prah, he travels for a few miles through a low jungle, destitute of trees and exposed to the sun. But he then reaches the forest, and his path is shaded by the immense trees which line it. This forest growing grander every mile, extends to the Prah, and from the Prah, it is said, reaches, with occasional openings, to Coomassie, and some distance north of it. Beyond Coomassie—that is, fifty miles north of it—lies a land watered by the Niger. It is a level country, fertile and well cultivated. Its inhabitants are Mahomedans; they dwell in walled towns; they have armies of mounted soldiers; they raise cotton, and manufacture it into cloth. They are hereditary foes of the Ashantees, and the latter do not allow them to pass through Ashantee, and approach the ocean.

"The country between the Prah and the Coast, along the road which I have now twice traversed, was a not unpleasant land until the beginning of the present year. It had for roads narrow footpaths, running through the forest as if at random. But these paths always led to villages of houses made of clay, neatly whitewashed, with wooden doors and windows, chairs, and tables. The villages had orchards of fruit trees and gardens of vegetables. The people were gentle and hospitable. Some of the women were handsome. They were not unwilling to make the stranger welcome. One might be in a far worse place than one of these Fantee towns. But they no longer exist. When the great Ashantee army crossed the Prah early this year, and invaded the country, they laid it waste. They destroyed the houses, cut down the fruit trees, made captives of the women, killed the men. The sites of these once pleasant places are now desolate places, covered with rank grass. The distance from Prahsu to Coomassie, according to our best information, is eighty-three miles, and the following are the known stations along the route. Prahsu to Kikiwhessi, 3 miles; Appaga, 3½; Attorbiassie, 2; Essiaman, 4½; Ansaah, 5½; Fonmusu, 3½; Accrofoomoo, 4½; Ahquansraimu, 4½; Oweeramassie, 5½; Gunmansu, 1; Akim-Bomin, 1½; (at this point the Adansi Hills are reached) Quisah, 5 miles;

Fommanaght, 1; Donpoassie, 3½; Kiang Boocassie, 2½; Essang Quantah, 1½; Detchiasu, 1; Akkan Kuasie, 1; Adaduassie, 1; Insarpi 1; Quarman, 2; Eggimassie, 1½; Amoafu, 1; Yarbiubah 1; Ashantee Mansu, 1½; Bepposu, 1; Cocofu Quantah, 2; Aganmamun, 1; Edunkoo, 1; Sackrahrahah, ½; Admabur, 1; Day-day Suwah, 4; Ordasu, 1½; Essiagu, 1; Ahkanknasie 1; Karsi, 2; and Coomassie, 3."

The capital city of Ashantee is thus described in a communication in the *London Daily Telegraph* :—

"Coomassie, or Kumassi, though the capital of the kingdom, is not the largest city of Ashantee. Originally Duapin was considered a more significant place, and Salgha was said to be three times as large. But from its commanding position, it has gradually eclipsed all rival towns. Coomassie is built on the side of a large hill of ironstone. This hill is among the last of the series of acclivities which commence with the Adansi, and terminate a little to the north of Coomassie. They are all densely wooded, and present precipitous sides to the south, sloping more gradually northward. The country between the successive elevations is at times marshy, and always covered by thick brushwood. The city stands near a stream called the Soubin, which flows nearly all round it, and in the rainy season fills it with a pestilential fog. It is girt also with the dense forest, which stretches all the way from the Coast, for at least 150 miles. Three or four days' marching, however, northward, brings the traveller out of the bush, and there the miserable paths are exchanged for comparatively good and broad roads, leading to the large towns in the interior. The streets of Coomassie are broad and clean. They are ornamented with beautiful banyan trees, that form a grateful shade from the sun. Its greatest peculiarity, however, is that every house has one large public room which opens directly upon the street, and this gives its thoroughfares an extremely agreeable appearance. They are, moreover, artistic. The walls are of wattlework, but their roughness is carefully hidden under a plastering of mud, and this is washed over with white clay. The floors, which are mostly raised above the ground, are generally covered with rude carvings, and always kept clean and nicely polished. These public rooms average 20 to 24 feet in length, 12 to 15 in breadth, 7 to 9 in height. Their palm leaf eaves extend far over the walls, so as to keep out sun and rain. Each of these larger rooms has behind it a number of smaller ones, where the private life of the people is passed.

"Coomassie's principal buildings are the King's palaces. The chief royal residence is the Bantammah, on the north side

of the town, and this alone covers five acres of ground. It is, however, at one and the same time the royal abode, mausoleum, and magazine of military munitions. As to the population, there seems to be no accurate data. It has been put at 20,000 and 200,000. According to most accounts it certainly does not exceed the smaller number at the present day.

"Rich gold deposits are found in the whole country between Coomassie and the sea. The gold dust of all deceased and disgraced subjects, according to Bowdich, falls to the sovereign. Besides which, he levies a tax of gold on all slaves purchased from the Coast. The traders passing through his country are mulcted heavily in gold duties, while the elephant hunters are similarly taxed. In addition to these sources of revenue the King has daily returns of gold yielded in the washings at the Soko pits and on hills—the former, it is said supplying as much as 2,000 ounces a month."

The following description is given of the treasures of Ashantee, taken to England from Coomassie:

"The thousand ounces of gold gathered in such haste by King Coffee, as the first instalment of the indemnity demanded by his English conquerors, furnish many curious and striking illustrations of the artistic development of the native goldsmiths. Their skill in working gold—which appears to be the most common metal of the country—seems, indeed, to be fully equal to that of the best European artists, while their fertility in invention is simply wonderful.

"Among the larger articles brought away by the English is a human head of massive gold, nearly five pounds in weight. Of a more pleasing character, and more to be preferred as works of art, are two heavy golden griffins, said to have been broken from the King's chair of state. There are besides many badges of office of different styles, some of them massive fibulæ of wrought gold, like those worn by the heralds sent by King Coffee to treat with the English commander, others of various patterns according to the office of the wearer. That of the King's chamberlain, for example, is distinguished by padlock and keys; the butler's, by cups and bowls, all of solid metal, and, for the most part, castings of exquisite design.

"In addition to these great badges, each of which contains many ounces of pure gold, there are fetish caps ornamented with gold in *repousse* work, the golden tops of umbrellas and sticks of office, grotesque lions for the heads of sceptres, golden jaw bones, thigh bones, and skulls, a large knife with a golden handle, and many indescribable objects.

"Smaller in size but not inferior in workmanship is an infinite number and variety of objects of native design, besides

numerous imitations of the gold work of other nations and ages; bracelets, some so heavy as to be a burden, others of exceeding lightness and delicacy; necklaces, chains, pendants, brooches, and rings of curious yet beautiful shape.

"The imitated articles give a striking indication of the skill with which the native workmen copy everything that comes to them from the outer world. Thus there are golden padlocks, buckles, bells, and even watch keys, whose use must have been unknown. Not the least curious are several copies of reliquaries, left, perhaps, by Roman Catholic missionaries in that benighted land, and reproduced in gold by the native workmen with a faithfulness and delicacy which a Chinese might envy. Among the brooches, pendants, badges, rings and so on, there are forms which are almost fac-similes of early Indian ornaments; others approach Egyptian styles; still others, Scandinavian and Anglo-Saxon types. The whole world, in fact, has been laid under tribute, and the relics hoarded in this out-of-the-way region.

"Some of the articles are quite new, and still have clinging to them the fine red loam in which they were cast. Others are old and worn, and bear traces of frequent patchings and solderings. One of the most remarkable of the ancient pieces is a finely chased seal ring, the signet being made of an ancient Coptic coin. Two other rings were evidently copied from early English betrothal rings. Some of the necklaces and chains are formed of beautiful shells reproduced in gold, while others represent seeds and fruit. In every case, the design is individual, and the beauty of the workmanship refreshing to see, in contrast with the machine-made jewelry worn by modern civilized belles.

"The most noteworthy object in silver brought from Ashantee is an enormous belt, or baldrick, to be hung over the neck by a massive chain, crossing the breast diagonally. From the belt depend seven or eight silver sheaths for knives."

THE DARK CLOUD RISING.

It is a painful thought, and one from which we would gladly turn away, if it were possible, that human slavery has been almost coeval with the African race. And what is surprising to us of the present day is, that no ruler or law-giver in former times has seemed to comprehend its enormous wickedness. On no portion of the world has its evil influence fallen so heavily as on benighted Africa. Her children have been sold in the slave-markets of every nation for two thousand years. And what is most humiliating is, that for

two centuries and a half Christian nations have aided it, and in so doing have stimulated the avarice and cruelty of the native chiefs to increase the number of their captives as much as possible, and sell them to the traffickers in human flesh. Under this state of things there was no place of rest. Every strong tribe was engaged in offensive war, every weak one in devising means for protection. With these facts before the mind, it is needless to ask why Africa has not taken her stand among the nations, why commerce has not sought her out, and why science and literature have not long ago dispelled the thick darkness.

But in the efforts of the present century, made and being made for Africa herself, and her children in our own land, we see the dark cloud rising. In results accomplished already in each instance, we have the surest pledge of final success. Foundations have been laid and are being extended, on which it will be relatively easy to raise the superstructure. It is too late to repeat the old assertion that God designed the negro for slavery forever; that his utmost capacity fitted him only to be "a hewer of wood and a drawer of water." It is a waste of time at this hour to discuss the question whether the race, in moral and intellectual endowments, is on a level with the Anglo-Saxon. It is enough to say that in hundreds of cases, both in Africa and here, he has shown himself capable of broad culture and mental achievement of a high order. Yet we are willing to allow that he has a *plane* peculiarly his own, which can neither be reached nor entered fully by any other race. This is always to be remembered when we judge of his character or measure his capacity. We do not say it is higher, or in any way superior; but simply that it is unlike any other, and on which *he* especially excels. You may call it an idiosyncrasy, a perception, an instinct, or what you choose, it is there, and those who best know him most appreciate it. It fits him to cope with difficulties that are his own, and those of the race, and which cause him, in some important particulars, to succeed where others fail. His civilization and Christianity will never surpass in its triumphs that of the Caucasian; yet it will be best fitted to mould Africa and the African.

It is enough to say of him, as it is said of all men, that they are made in the image of God. On this point of capacity, lest we should be considered partial or sectional, we will go abroad for a competent witness, the Hon. John Pope Hennessy, once a member of the British Parliament, and later Governor of the British possessions on the West Coast of Africa. He advised the Home Government to dispense with the services of Europeans on the Coast. He says this can be done; that some of

the ablest members of the Legislative Council of Sierra Leone are pure negroes; that the best scholar on the Coast, a man who knows Hebrew, Greek, Latin, three modern languages, and is well read in the literature of each, is a pure negro; that among the clergy of the Church of England in the various settlements, some of the most intelligent are the native pastors, and among the most trustworthy are the native officials. What more honorable testimony to the capacity of the race?

And have we no concurrent proof in our own country? Why, it comes up from every school and colored mission in the land that the youth are not merely capable of ordinary culture and attainment in all the branches of usual study, but there is evidence of more than respectable success in the higher departments. In fact, we hesitate to transcribe the statements that from time to time are made to us. From all which and kindred testimony there is evidence that the race is to be early reconstructed, from the torpid ignorance of ages, upon the basis of a pure Christianity. Let us not be weary in well-doing, but thank God and take courage. We rejoice that the beginning is here, on our own soil, and in our day. Its culmination will be in Africa itself.

From The (Liberia) New Era, September 24.

THE SEASONS AND AGRICULTURE.

We have not made a daily record of the state of the weather and temperature, but we think we are safe in saying that this has been the rainiest season that we have ever known. We had but a very short and uncertain dries last season. The rains set in during the month of March, and have continued since the last of April almost incessantly. On the St. Paul's river, for the last three months, we have not averaged more than five clear days without rain in a month. And yet the river has not attained its usual height for this season, because the rains may not have been so incessant and heavy further up the country. Some of the growers of ginger complain that these constant rains will injure their crops, while the coffee growers are encouraged and say that their trees are bearing abundantly, and breaking down beneath the burden of their golden fruit. At Carysburg one farmer informs us that he has had to prop most of the branches of his trees, on account of the excessive weight of the berries. The yield of coffee, ripening red, has also been considerable during these rains; but only a few of the farmers know how to cure it during this wet and moist season. Mr. G. R. Brown, senior, delivered us a quantity of coffee lately

which would compare well with any coffee cured in the dries. This he had picked in the rains, hulled out, cleaned, and cured over a drying kitchen, prepared expressly for the purpose; so that the coffee was cured by a gentle heat, which gave the berries a ring and a rattle, without impairing the spicy odor and their rich and delicate flavor. He also assort it into three qualities, the dark green berry, the light colored berry, and the broken or bruised grains, the latter of which he either uses or sells at half price. This is a system which the merchants will soon have to demand of others. Our friends in Clay-Ashland boast that they make two-thirds of all the coffee that is exported from this country, and if we could afford to spare the time we would visit their farms and see for ourselves.

The law giving a premium on the planting of coffee trees has been highly beneficial both to the country and to the farmers. It certainly has acted as a powerful stimulus to industry and profit. We have heard of many citizens complaining about this waste of public money on the farmers. But we do not think that the Government at any time has ever expended the sum of \$600.00 for a wiser and better purpose. She has an indirect pecuniary interest in these 100,000 more growing trees. Yet we are aware that the law is not sufficiently explicit, and that great advantages may have been taken of its provisions. Some few men, we are told, have cut lines through the bush and then planted little scions from ten to fifteen inches on these lines, leaving the bush to be cut and cleaned up in the dry season, which it is not at all probable they can do. This we do not think is the way the Legislature intended to have 10,000 trees planted for a premium of \$100.

Our correspondent says, upon good authority, that 98,000 trees have been reported to the Government as planted during last year. We think we are safe in estimating that 25,000 more trees have been planted and not reported, because many persons have lots which do not reach the minimum number subject to a premium under the law. For instance, since last September, we have ourself planted 2,500 coffee trees, in parallel rows, eight feet distant, crossing each other at right angles. These are nearly all from three to five feet high, two and above years old, many limbed, some in blossom, some bearing coffee. Since we would not agree to plant coffee until we had visited the coffee farms, in order to report them in the *New Era*, we had to purchase all our scions. These trees appear like a regiment of soldiers in battle array. Between the rows of coffee we have planted potatoes and cassavas, removing every stump and bush. We know that many other persons, in the same way, have planted many trees, but less than 3,000, which have not been reported to the Government.

From the New Era, of August 27th, September 24th, and October 29th.

AFFAIRS IN LIBERIA.

THE LIBERIA SUNDAY SCHOOL ADVOCATE.—This is the title of a new paper published under the auspices and direction of Hon. H. W. Dennis and Mr. Henry Cooper, and edited by the Rev. Daniel Ware, presiding elder of the M. E. Church for Monrovia, and the St. Paul's River District; but now (on account of the indisposition of the editor proper) edited *pro-tem* by John R. Freeman, Esq. We welcome this new Advocate to the patronage of the Christian community and the whole country. We bid it go forward on its mission of love and benevolence, visiting every family in all our districts, and we ask for it not only the support of those who truly love the Sabbath School as the nursery of the Church, but of all those who profess to love the cause of Christ, that they may show their faith by their works. Such a paper as this professes to be, is much needed in this country, and can be made, if properly conducted, a power of extensive usefulness.

MISSIONARY VISIT.—The Rev. Dr. Eddy, of the Episcopal Church in the U. S., appointed agent to Liberia, arrived at Cape Palmas in the English Mail Steamer on the 4th inst., there chartered a schooner of Messrs. McGill Bros. visited Sinoe, Bassa, and Monrovia, proceeded up the St. Paul's river as far as Rev. A. F. Russell's, discussed and decided either to make Monrovia his headquarters and place of residence, or to proceed to Bopora and commence missionary operations there. On Friday, the 21st inst., he embarked on the Mail steamer for the U. S., in order to make his arrangements accordingly. Dr. Eddy is described as a very large man, nearly the equal in stature of E. Liles, Esq. He might in his report to the Mission Board write in the laconic style of Cæsar, "*Veni, vidi, vici.*"

DEATHS BY DROWNING.—On Tuesday evening, the 11th inst., on the arrival from the leeward of the English Mail steamer in the harbor of Monrovia, the mail agent attempted to come on shore in the night, with the mail bags, bringing with him a German Missionary and Mr. Mason, the agent at Cape Palmas for the English house of Wm. Brook & Co., of which H. C. Criswick, Esq., of Monrovia, is the principal. When in the bar or near the beach the boat swamped. The mail agent swam out, the Missionary barely escaped with life, and Mr. Mason and two kroomen or natives were drowned. Mr. Mason was a native of Manchester, England, and about 27 years of age. He had been some years in the employ of Mr. Criswick and was well and favorably known to many of our citizens. On Saturday, the 15th inst, Benjamin Askins, a young man of Arthington, son-

in-law of Mr. Alonzo Hoggard, was passing Millsburg, on the St. Paul's river, near the bank, conversing with persons passing in another canoe, when a limb of a tree, projecting over the river, struck and dragged him out head-foremost into the river, drowning him. His body was recovered and interred on the following Monday. Mr. Askins was an industrious man. He leaves a wife, one child, and many relatives and friends to mourn his loss.

SHIPMENTS.—The Bark Liberia, belonging to Messrs. Yates & Porterfield, of New York, arrived in the port of Monrovia on the 24th inst., with general cargo, provisions, &c., having made the voyage to New York and back since May 1st, a period less than four months. Among her return passengers are Mrs. Caroline J. McGill and her son, Mr. Benedict. Walter Brohm, Esq., recently dispatched a bark to Germany, with a cargo of 4,100 bushels palm kernels, 90,000 gallons palm oil, 6,206 lbs. coffee, 623 lbs. ivory, 18,000 lbs. camwood. The Schooner "Petronila," of the firm of Sherman & Dimery, of Monrovia, sailed from this port on the 20th inst., with a cargo of palm oil and palm kernels. She goes consigned to Messrs. Irvine & Woodward, Liverpool.

ADMISSION TO CHURCH MEMBERSHIP.—The formal admission of Mr. W. H. Lynch to full membership in the First Presbyterian Church of Monrovia, on the 23d August, awakened in the breasts of many present emotions that were difficult to be suppressed. The sermon on the occasion by the pastor, Rev. R. A. M. Deputie, was peculiarly appropriate, from First Timothy, 6th chapter, 12th verse, "*Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called and hast professed a good profession before many witnesses.*" Rev. E. W. Blyden and Elder D. B. Warner made some becoming and touching remarks, with some very striking illustrations. The whole scene was impressive; and it is hoped that Mr. Lynch's good example will be followed by others who are still in bondage to satan.

THREE NATIVE KINGS DEAD.—Within the past six weeks, three notable chiefs have died. Bombo, of the Little Cape Mount District; King Grey, of the Marbar Country, Dey tribe, on our south beach and the region between this and Junk; and lastly, the notorious King Boyer, of Trade Town. This reminds us that just a year or two ago Prince Manna and Mamora Sou were summoned away. These are fit times for Government to interpose and appoint successors who shall be under certain obligations to the State; or if it does not appoint the successor, at least let it be known that it will sustain and support him, so long as he conforms to certain restrictions and re-

quirements. The successors should be summoned to the Capital, or Commissioners duly empowered sent to them, the former plan preferred—and new arrangements made or the old ones (if any) re-adopted, explained, and enjoined upon them.

THE GOVERNMENT SCHOONER "EMMY" arrived in port on the 12th inst., with the Hon. H. W. Dennis, Secretary of the Treasury, who we learn has been down the Coast to investigate matters pertaining to the wreck of the Yoruba, and to attend to some financial affairs at Sinoe and Grand Bassa. About two months ago the President, in company with the above named gentleman and the Hon. W. M. Davis, started to the leeward for the same purpose, but on account of severe indisposition of the former they were compelled to return. The result of the present inquiry we have not learned. The Emmy is the Government vessel purchased for revenue purposes by the President when late Commissioner to England. The Emmy is said to be an English yacht, built originally as a pleasure boat, and furnished with splendid accommodations.

COST OF THE LEGISLATURE.

MONTERRADO Co.—2 Senators, \$800; 2 Senators, 2 lay days each, \$20; 4 Representatives, \$400 each, \$1,600; 1 Representative, 4 lay days, \$20; 2 Representatives, 2 lay days each, \$20.	\$2,460 00
BASSA Co.—2 Senators, \$800; 3 Representatives, \$1,200; 5 Representatives and Senators, 4 lay days each, \$100.	2,100 00
SINOE Co.—2 Senators, \$800; 3 Representatives, \$1,200; 5 Representatives and Senators, 6 lay days each, \$150.	2,150 00
MARYLAND Co.—2 Senators, \$800; 3 Representatives, \$1,200; 5 Representatives and Senators, 8 lay days each, \$200.	2,200 00
MILEAGE OF MEMBERS— <i>Monterrado</i> : 1 Senator, 40 miles, \$6; 1 do., 30 miles, \$4 50; 1 Representative, 120 miles, \$18; 2 do. 30 miles, \$9. <i>Bassa</i> : 5 Members, 120 miles, \$90. <i>Sinoe</i> : 5 Members, 360 miles, \$270. <i>Maryland</i> : 5 Members, 500 miles, \$375. Additional for Speaker per annum, \$25.	797 50
EXPENSE OF OFFICERS.—2 chief clerks, \$420; 2 engrossing clerks, \$320; 2 enrolling clerks, \$320; 2 sergeants at arms, \$320; 2 chaplains, \$240; 4 runners, \$320; 6 lay days Secretary of Senate, \$21; 360 miles Secretary of Senate, \$54; 120 miles 1 clerk of House of Representatives, \$18; 120 miles 1 runner, \$18; 15 miles 1 runner, \$2.25.	2,053 25
Total.....	\$11,760 75

DEATH OF BISHOP PAYNE.

We deplore, with profound and unaffected sorrow, the sudden death, of paralysis, October 23, at his home, in Westmoreland county, Va., of the Rt. Rev. John Payne, D. D., for upwards of thirty years a faithful laborer for the Christian elevation of Africa. Bishop Payne was appointed a Missionary by the Foreign Committee of the P. Episcopal Church August 11, 1836. He arrived in Liberia July 11, 1837. He was con

separated Missionary Bishop of Cape Palmas and parts adjacent July 21, 1851, and resigned his jurisdiction October 21, 1871. In his last report but one he said: "For myself I fear that little ability remains to aid directly this glorious work. But I claim that in devoting myself to preaching among the Gentiles the unsearchable riches of Christ, I was no fool. On the contrary, I did obey literally the command of my Lord. I did follow the very footsteps of Apostles, martyrs and prophets."

DEATH OF REV. MORRIS OFFICER.

The Lutheran Observer contains the following notice and just tribute to the memory and worth of our late friend, Rev. Morris Officer, founder of the Muhlenburg Mission, Liberia:—"Mr. Officer was born in Holmes county, Ohio, and was educated at Wittenberg College. Before completing his entire course, his deep interest in the colored race led him to go as a missionary to the benighted natives of West Africa, about the year 1851. Here he labored to establish a mission under the auspices of the American Missionary Association, and then returned to this country to secure the means and make arrangements for prosecuting the mission work more extensively and efficiently. After a year or two, he returned to Africa and established the Muhlenburg Mission in Liberia, under the auspices of the General Synod of the Lutheran Church. Having placed its management in charge of others, he returned again to this country and entered the pastoral work at Findlay, Ohio. Subsequently he was appointed General Superintendent of Home Missions under the General Synod, and labored most efficiently for a number of years in prosecuting this great interest. In consequence of impaired health and other discouragements, he resigned his position as Superintendent of Home Missions about two years ago, and removed to Kansas with his family, and there engaged in farming. His health rapidly improved by the change, and he resumed the work of the ministry, but he withdrew from the Lutheran church and entered the Congregational, in which he labored until the time of his death, which took place at Topeka, Kansas, November 1."

From the *Argus and Patriot*.

VERMONT COLONIZATION SOCIETY.

The fifty-fifth Anniversary of this Society was held on Thursday evening, October 22, in the Representatives' Hall, at the State House, Montpelier. The meeting was opened by a fervent prayer by Rev. H. A. Spencer, Chaplain of the House. Rev.

J. K. Converse, Secretary, read the Annual Report, a very interesting and instructive document. This Society has existed 55 years, and contributed \$90,000 to build up a home for the African race in Western Africa. The Society had lived through great opposition. Garrison formerly singled it out for his poisoned arrows, but five years ago said to him, (Mr. Converse,) "your scheme is the only one I see possible by which Christian civilization can be extended through that part of Africa." Mr. Converse said that he was Secretary of a district comprising the States of Maine, New Hampshire, and Vermont, and had forwarded to Washington for the American Colonization Society nearly \$4,000 the past year. Among other interesting statistics, he gave the number of colonists in Liberia as 15,000, with 65 churches, embracing all denominations. Since the war, 3,060 emigrants have been sent out, which never occurred but once before in nine consecutive years. Mr. Converse showed the *Argus and Patriot* reporter the record book of the Vermont Society, in which its constitution, bearing the date of October 23, 1819, is handsomely engrossed in the handwriting of its first Secretary, William Slade, Junior, afterwards Governor of Vermont. The officers then chosen were his Excellency, Governor Jonas Galusha, President; Hon. Elijah Paine and Cornelius P. Van Ness, Vice Presidents. The volume is a small book, covered with blue paper and backed with sheep-skin. It contains a record of all the subsequent annual meetings since 1819.

After the reading of the Annual Report, an able address was delivered by Rev. George W. Samson, D. D., of New York city, in which he reviewed at length the action of England and America in attempting to put down the slave trade. In the United States attempts to abolish it were made early. It was first proposed to send the negroes to Canada, then to Ohio, but these schemes were found impracticable on account of the climate. England had tried to establish a colony on a sandy promontory of the Western Coast of Africa convenient for her ships to touch at as they passed. In 1819, Henry Clay struck the key-note for African colonization in the Kentucky Legislature, and Vermont re-echoed it. Two years before South Carolina attempted to nullify it was proposed to expend \$75,000,000, which it was thought would colonize all the slaves.

Had it been done then it would have saved the late civil war and hundreds of thousands of millions. The speaker related certain movements, which were made at Mr. Lincoln's suggestion during the war, to promote colonization. The speaker contended that there never was more necessity for colonization than at the present time. We have *stolen* men from Africa, and

the least we can do is to take the captive back. Let Congress appropriate \$50 or \$100 each for that purpose, and after they get there send them libraries and cottages. Let Vermont move in this matter.

We have given only a few points of Dr. Samson's interesting address. He was cheered at the close.

[FOR THE AFRICAN REPOSITORY.

COME OVER AND HELP US.—Acts xvi, 9.

BY MRS. MARTIN.

Oh, Freedmen! hear the petition
Of your own, your native land.
Oh! refuse not the commission
To go, now, with heart and hand,
And redeem your own bright country—
That land with the golden sand.

Doubly your own, now, make her,
Which is yours by ancestral right;
Barth, Livingstone, and Baker
Have thrown on her darkness, light;
But you, of all, can best aid her
To emerge from her long dark night.

To her sons, with the Gospel shining
Their Christian hearts within,
Sure, Jehovah is now assigning
This glorious work; then, begin,
And your land, of sunny brightness,
From the powers of darkness win.

Go, fearless and unquailing,
Over the ocean wide,
Over the blue waves sailing,
With Jehovah for your guide.
Oh, what should you be fearing
When the Lord is on your side?

Then, go to her sunny fountains,
Go to her cocoa groves,
Go to her grand Moon-mountains,
Where the lordly lion roves;
Go to the land that is needing
The love that in mercy moves.

And in highest zeal, endeavor
For the good of our fallen race.
Come, accept your work; in it never
Faint or weary, for by God's grace,
Your land, among Christian nations,
Shall take, ere long, her place.

COLUMBIA, S. C., November, 1874.

NEW JERSEY COLONIZATION SOCIETY.

Correspondence of the Newark Daily Advertiser.

NEW BRUNSWICK, Nov. 18, 1874.

A spirited and influential meeting celebrated the jubilee of this honored fountain of good at New Brunswick, this evening, in the beautiful edifice of the Second Reformed Church. The occasion was a happy one, also, as the golden wedding of our beloved and venerable President and this Society, the bride and pride of his early manhood. Flowers and music and happy addresses were the order of the busy time from 7½ to 9 o'clock. The religious exercises were conducted by Prof. D. D. Demarest, the noble pastor, Dr. Hartranft, and Rev. Dr. Abeel. Excellent opening remarks were made by President Maclean, who then introduced Secretary Orcutt for a brief statement touching the parent society's work and wish. Rev. Dr. Samson and Prof. Woodbridge gave us addresses compact of power and beauty, which were followed by a stirring testimony from Rev. John Miller, of Princeton.

In compliance with constitutional call, which gives a Vice President to each county and "thirty other managers" in general allotment, the following revised list was proposed and cordially ratified. The same foundation law requires two Secretaries—for correspondence and record.

Our friends, clerical and lay, will pardon the omission of titular honors by both scribe and printer. S.

President—John Maclean.

Vice Presidents—Hosea Madden, Atlantic; Wm. Walter Phelps, Bergen; S. A. Dobbins, Burlington; Abraham Brown, Camden; Jonathan F. Leaming, Cape May; F. F. Westcott, Cumberland; Bishop Odenheimer, Essex; Simeon Warrington, Gloucester; Dudley S. Gregory, Hudson; Ashbel Welsh, Hunterdon; J. M. Macdonald, Mercer; A. B. Van Zandt, Middlesex; Joel Parker, Monmouth; John Hill, Morris; Wm. A. Newell, Ocean; David Magie, Passaic; C. H. Sinnickson, Salem; Abraham Messler, Somerset; Daniel Haines, Sussex; Benj. Williamson, Union; J. G. Shipman, Warren.

Board of Managers—John Maclean, Theo. Runyon, N. N. Halstead, John Hall, C. D. Hartranft, Morgan L. Smith, James P. Wilson, R. L. Dashiell, E. R. Craven, James A. Williamson, C. K. Imbrie, Thos. N. McCarter, George H. Cook, Paul D. Van Cleef, Beach Vanderpool, Wm. T. Findley, David Bishop, Wm. C. Roberts, Chas. S. Hageman, Sam'l A. Clark, F. T. Frelinghuysen, E. P. Terhune, E. Kempshall, John P. Jackson, John V. Mesick, Marcus L. Ward, J. T. Crane, Amos Clark,

Jr., John Woodbridge, Wm. O. Headley, John Miller, Wm. H. Steele, Wm. R. Nicholson.

Executive Committee—Wm. R. Nicholson, Wm. T. Findley, E. R. Craven, Wm. H. Steele, Morgan L. Smith, Daniel Price, John P. Jackson.

Secretaries—Wm. T. Findley, John P. Jackson.

ITEMS OF INTELLIGENCE.

THE FREEDMEN AND LIBERIA.—Another company of freedmen sailed Saturday, October 31st, for Liberia. From North Carolina and other States they have gone to become citizens of the African Republic. We feel assured that the same Divine Providence which planted Liberia will continue to prosper the great work of civilizing and evangelizing the people of Africa. One of the company, sent from Philadelphia, had a remarkable history. He was stolen about eight years ago from the interior of Africa, and sold to a Spanish slave-trader. The slave vessel was captured by a British man-of-war, and the recaptive taken to Nassau, and kindly cared for by Alexander Thompson. Recently he came to Philadelphia, and requested the Secretary of the Pennsylvania Colonization Society to send him "home to Africa." With his Bible and hymn-book, he has gone to Liberia. We hope that the Colonization Society may be aided to do much more for Africa. Let it be remembered in prayers, gifts, and legacies.

T. S. MALCOM.

A NATIVE AFRICAN ORDAINED.—Barnabas Root was recently ordained in the Broadway Congregational Tabernacle, New York. He is a native of the Sherbro country, West Africa. Having become educated in this country, he proposes to return to his home and preach the gospel to his countrymen.

THE CLIMATE OF EGYPT.—Dr. Schweinfurth lately pointed out that the climate of Egypt has lost the characteristic features which formerly united it with that of tropical Africa, and that the natural productions of the country have gradually become more northern.

EGYPT AND DARFUR.—An Alexandria correspondent writes, under date September 12: "Letters have been received from the Soudan, dated August 12. They mention Colonel Gordon, with a portion of his staff, was at the mouth of the river Sobat, occupied in constructing a fort, and forming at that spot the first establishment in a chain of posts towards the interior. The rest of his staff had gone on to Gondokoro, except one who had arrived at Khartoum, partly on account of sickness and partly as bearer of important dispatches to the Khedive. On June 27, the Governor-General of the Soudan left Khartoum for Kordofan, and it is stated that in the early part of August he would start for the frontier of Darfur. Troops and munitions of war were being continually forwarded from Khartoum to Kordofan, and everything indicated that the war against Darfur would be actively continued." We hear also from Cairo that troops and material of war are being sent to Sonakin. It may therefore be accepted as certain that an attempt will now be made by the Khedive to conquer and annex Darfur."

TO OUR READERS.

With our next issue, we begin the *Fifty-First Volume* of THE AFRICAN REPOSITORY.

I. We appeal to our friends to see that the circulation of the REPOSITORY is largely increased: thus spreading Colonization intelligence, awakening a deeper interest in the work, and aiding the cause of Christian civilization in Africa.

II. The new postal law requires, that from the first of January next the postage on the REPOSITORY shall be paid in advance at the office from which it is sent—Washington City. It will be six cents per annum. We therefore request subscribers, and all who are entitled to receive it gratuitously, to send this amount to the Treasurer. Our readers will perceive that though this is a small sum for each one, yet it would be a considerable amount in the aggregate for the Society to pay.

III. Information of the removal of those to whom the REPOSITORY is sent is specially requested.

Receipts of the American Colonization Society,

DURING THE MONTH OF NOVEMBER, 1874.

MAINE.		NEW YORK.	
Hallowell—M. H. Flagg.....	\$25 00	Norwalk—Rev. S. B. S. Bissell,	
Freeport—Mrs. E. F. Harrington	10 00	Rev. C. M. Selleck, Wm. S.	
	35 00	Lockwood, ea. \$10.....	30 00
NEW HAMPSHIRE.		Stamford—Ira Bliss, \$20; George	
Milford—William Gilson.....	5 00	Elder, \$5.....	25 00
		Greenwich—Miss Sarah Mead,	
		\$20; Oliver Mead, \$5.....	25 00
			100 00
VERMONT.		NEW YORK.	
Bux—Annuity of Matthew La-		New York City—A. K. Ely, Yates	
throp, by S. G. Butler, Execu-		& Porterfield, ea. \$100; Miss	
tor, \$38, less exchange, 15 cts...	37 85	Jane Ward, \$20; Holt & Co.,	
Williston—Col. Cong. Ch.....	8 20	Read & Co., Watts, Parker &	
White River Village—Col. Sam.		Co., Gilchrist, White & Co.,	
E. Pingree, \$5; J. H. French,		Cash, Z. Stiles Ely, ea. \$10.....	280 00
\$2; Dr. George Tenney, \$1.....	8 00	Brooklyn—C. P. Dixon, \$20; Cash,	
Underhill—Cong. Ch.....	8 21	J. F. McCoy, ea. \$5.....	30 00
Jericho Centre—Individuals.....	6 11	Yonkers—Joseph Masten.....	25 00
	08 37	Keeseville—Cong. Ch.....	18 00
		Potsdam—Mrs. B. G. Baldwin....	10 00
			363 00
MASSACHUSETTS.		DISTRICT OF COLUMBIA,	
Newburyport—Mrs. S. W. Hale,		Washington—Miscellaneous.....	332 37
\$10; J. S. Hale, \$5.....	15 00		
RHODE ISLAND.		FOR REPOSITORY.	
Newport—Miss Ellen Townsend.	10 00	NEW HAMPSHIRE—Hopkinton—	
Providence—Robert H. Ives, \$50;		Mrs. A. C. Foss.....	50
Mrs. Ann E. Miller, Mrs. Avis		MARYLAND—Sandy Spring—Miss	
Whipple, ea. \$10; Miss Avis		S. Galtier, to Jan. 1, 1876.....	1 50
Harris, Mrs. Rogers, Rev. Dr.		OHIO—Caval Dover—Mrs. L. C.	
Caswell, C. E. Carpenter, Ben.		Hickensederfer, to Sep. 1, 1875..	1 00
White, ea. \$5.....	95 00	CANADA WEST—Windsor—H.	
Bristol—Mrs. Rogers, Miss Char-		Henry Clay, to Nov. 1, 1875.....	1 00
lotte DeWolf, ea. \$25; Mrs. Ly-			
dia S. French, \$5; Rev. Dr.		Repository.....	4 00
Shepherd, \$1.....	56 00	Donations.....	708 52
	161 00	Annuity.....	37 85
		Miscellaneous.....	332 37
CONNECTICUT.		Total.....	\$1082 74
Bridgeport—J. C. Loomis, Mrs.			
A. Bishop, F. Wood, D. F. Hol-			
lister, ea. \$5.....	20 00		

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MASSACHUSETTS COLONIZATION SOCIETY.—Hon. G. Washington Warren, Rev. John W. Chickering, D. D., Rev. Dudley C. Haynes, Dr. Henry Lyon.

NEW YORK COLONIZATION SOCIETY.—Rev. Samuel D. Alexander, D. D., Rev. William F. Morgan, D. D., Almon Merwin, Esq., Samuel M. Buckingham, Esq., Dr. Theodore L. Mason, Jacob D. Vermilye, Esq.

NEW JERSEY COLONIZATION SOCIETY.—Hon. Dudley S. Gregory, Col. Morgan L. Smith.

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1853. ALEXANDER DUNCAN, Esq.....R. I.	1869. REV. S. IRENEUS PRIME, D. D.....N. Y.
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